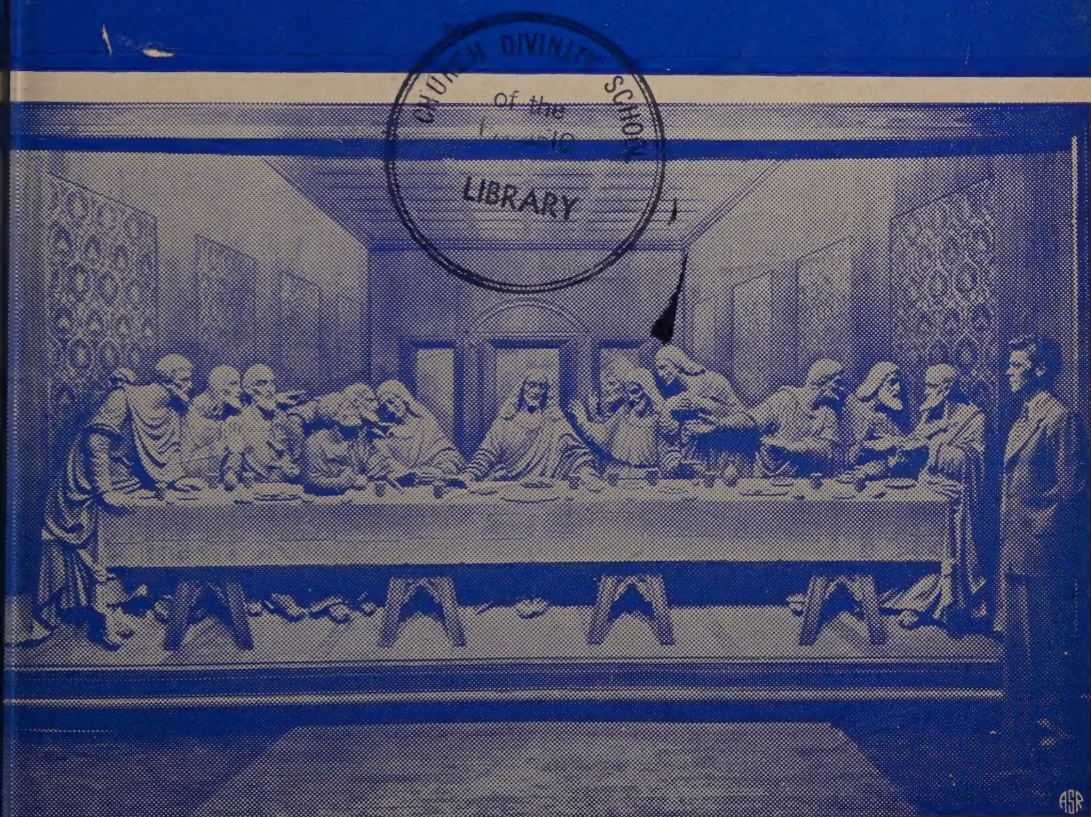


THE XPOSITOR

D • H O M I L E T I C • R E V I E W



JOURNAL OF PRACTICAL CHURCH METHODS



THE LAST SUPPER

Courtesy Christian Science Monitor

See Wood Carving from a Model created by Earnest Pelligini, of the Famous Painting by Leonardo da Vinci, the point of interest in THE UPPER ROOM CHAPEL, recently dedicated in Nashville, home of the world's most used devotional guide. (See Contents page)

The EXPOSITOR

and HOMILETIC REVIEW

A Journal of Practical Church Methods

Life-Size Wood Carving of Last Supper

All the specialized skills of some of the finest craftsmen of New England have been combined to create the life-size copy in wood of the famous painting "The Last Supper" by Leonardo da Vinci, shown on the cover of this issue through the courtesy of Christian Science Monitor, Boston.

More than a year was used in preparing the great carving, 18½ feet long and 8½ feet wide. The figures, of limewood, are delicately tinted to give the feeling of lifelike reality, and a giant frame of contrasting walnut gives it depth. The carving will be the point of central interest in The Upper Room Chapel, Nashville, completed and dedicated recently. It is expected that visitors who view the carving will be moved to spend a few moments in prayer and meditation in keeping with the purpose of The Upper Room—a devotional guide issued in 17 languages and used round the world.

The Chapel is part of the new headquarters building for The Upper Room, the world's most widely used devotional guide. It is believed that it will become a devotional shrine and point of interest for visitors to the Midsouth.

The picture shows W. D. Irving, of Irving and Casson, New York and Boston, who have produced wood carvings for some of America's greatest churches and cathedrals.

Sprothorough, Doncaster, Eng.
April 26, 1953

I do think that The Expositor is good. I regret that I was not a subscriber long before and I keep my eyes open on the second-hand mart for back years. In the same way I have managed to get hold of two or three volumes of The Minister's Annual.

Without doubt Mr. Macartney is one of the greatest of preachers. His sermon "When he beheld the Waggon" is tops. I cannot describe it. I have read it and re-read it to myself and to my friends. Give us more. Thanks.

T. W. E. Spink

Vol. LV

No. 5

MAY, 1953

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THE LISTENER'S OUTLINE

GRAHAM R. HODGES

TOO many preachers are giving their people just the line they want to hear."

This is a charge against the cloth too often true. Every minister knows when he has carefully tailored or gerrymandered a sermon to here, there, and yonder, to coincide precisely with the moral patterns and prejudices of his congregation, so as to encourage all and offend none.

Every Sunday sermons are "delivered" which are meant to please and conform to the listener's spiritual *status quo*. America is a great nation, ours is a great heritage, this is a great church, you are a great bunch of folks, and here's six aspirin tablets to tide you over the week until you return and get more. Benediction.

That's saying what the hearer wants said, all right. And any sensitive, intelligent minister knows when he's conformed to this world instead of trying to transform it. He feels like a hog and a traitor to the cause. When he no longer feels thus after such a performance, he hitches out.

One person has poetized this type of pulpit activity in a manner which overdraws in general but is far too true in some particulars:

"To please them all on Sunday morn,
Just dish them out the same old corn;
A touch of humor here and there,
Some prudent statements made with care;
And if you're not one to exhort,
If saving souls is not your forte,
If you don't want your crowd depressed
By such a thing as sins confessed;
If facts of life are far too strong
For righteous people never wrong.
Use illustrations far away
And preach on drink on Labor Day;
And when you folks arise to go
They'll all confide "enjoyed it so."

This is one extreme bit of advice, one that matters neither the listener's taste nor the preacher's courage. It makes for blind leading the blind. It gave rise to the lament of Jeremiah: "A horrible thing, an appalling, has happened in the land; the prophets prophesy falsely, the priests rule at their beck and call, and my people love to have it so! But what will you do at the end of it all?" Jer. 5:31 (Moffatt).

First Congregational Church
Sunderland, New York

It was ever so. The truth has always hurt and nations and churches have always had prophets, politicians, and priests who would tickle the hearer's vanity rather than disturb their pride, who try to satisfy the lowest level of appeal, whether the listener be in a political rally or church building.

This is one view of what the listener, the church listener, wants. It is a true view, but a partial one. For somewhere in his mind the average churchgoer, nay, the average man in the street, has a vague outline of a sermon he wants to hear, a sermon of what is best, highest, truest. He has a vague notion of what is right and good in life. He has some idea of how to achieve a Christian way of living. He has a dim outline of what Christ was like and what God's will is for him. This, too, is his desire.

He wants this vision of a better life, of a better self, filled in with detail, expressing clearly and concisely the dream within himself, and put in such form as to make him say: "That's exactly what my own soul yearns to say, that's the way I want to be, but I couldn't find the right words."

In the end sermons must conform to the deepest and highest yearnings and aspirations of the human race. If we dwell on or conform to the motives which we all know inwardly are our second best, we fool nobody, especially ourselves. Filling in the listener's outline of a Christ-like life, supplying the detail to a hazy vision, that, too, is giving the congregation what it wants.

When a married couple consults an architect about house plans they usually know about what they want. The style, cost, number of rooms, and general arrangement—this they know. What they want of him is a detailed drawing which can be followed by the contractor and which expresses clearly the pencil drawings they have lined out on their kitchen table. He fills in their outline.

The politician faces the same job. He can appeal to the selfish motives of his constituency and get elected. We know that this works. But who are the statesmen of the nation? Are they not those public figures who, knowing all the base desires of human nature, yet present a plan of public policy based on ideals higher

than present public conduct? Lincoln was an astute politician and public pulse feeler: he knew the sentiment in the North for revenge on Southern slave owners, yet he coined the expression "*with malice toward none*" and the northern public accepted it. Though the United States defeated Woodrow Wilson's desire for our entry into the League of Nations his idea had not long to wait for resurrection in the idea of the United Nations. Wilson appealed to what he knew was best and highest in the heart of America.

So, the preacher must fill in the outline of what is highest, best, noblest, most enduring, most Christ-like. He can, if he chooses, appeal to what is practical, selfish, cheap, provincial, nationalistic, currently accepted and still be satisfying a section of the desires of all his listeners.

Ministers must labor on the assumption that God has placed certain Godlike traits and desires within each man. "And God created man in his own image, in his own image created he him." It is this image which must be brought into clear focus by a sermon. Just as one holds up a mirror before one's face, so the preacher must, in his sermon, mirror and reveal the Godlike image of the best in each listener. In the sermon there must be an appeal to generosity, love without reward, prayer without ceasing, unselfish devotion—for these are all there, active or latent, in the heart of each listener.

Conversely, the sermon should fill in the listener's outline of what he knows to be evil, in the world and in his own heart. It should delineate skillfully the aspects and face of sin, both in its essential causes and its effect, on society and on the person. The listener knows that drinking whiskey is wrong; yet, before he acts on this knowledge he needs to have his own outline filled in with evidence of the bad effects of drink. He knows that greed is wrong; yet his moral sense yearns for a fitting description of the effects of greed. Filling in the listener's outline.

Outside the pulpit and sanctuary, the listener, the man in the pew, needs a visual demonstration of what a Christian should be. Who, better, than the minister should be a *walking demonstration* of Christ on Main Street? The man in the pew recognizes truth, honesty, courage, sincerity, humility, self-sacrifice when he sees it. He himself, in his own life, may be unable to realize and demonstrate what he knows is right. Should there not be at least one person in the community who satisfies the longing of its citizens to see God walk among

(See page 176)

THE LIFE AND TEACHINGS OF JESUS

FRANCIS JAMES MALZARD

Mark 3:6-21, Luke 6:12-16.

WE have reached the crisis in the public ministry of Jesus. His work in Judea was opposed by the priests and their colleagues. He went to His own country — Galilee. Corruption, political and religious, stared Him in the face. Religious professionals tried to trap Jesus on matters of ceremonial law. Pharisees from Judea and the ever present Scribes sought to arouse the people against Him. Now they have enlisted the Herodians. We must remember Galilee was ruled by one of the Herod family, a son of the unspeakable tyrant who murdered the babes in Bethlehem. "The Pharisees took counsel with the Herodians against Him, how they might destroy Him, but Jesus withdrew Himself to the sea and a great multitude followed Him." Despite the bitter opposition of the professionals, the people still followed the strange man of Nazareth. (Verses 9.) And He asked His friends to have a small ship ready that He might escape if the opposition managed to sway the mob. Jesus then withdrew Himself to a mountain and called a few of the more trustworthy of His followers to come with Him.

Jesus knew, all too well, the fickleness of a mob. Those crowds were Jewish and were used to following their leaders. So far, the leaders had not been able to prevail against Him, but it was quite possible the crowd might turn against Him. Human nature is like that. Not so long afterward the crowd that had shouted "Hosanna in the highest, blessed be He that cometh in the name of the Lord" changed their shout and in four days shouted "CRUCIFY HIM, CRUCIFY HIM." The same trait exists today in human nature. We elect a candidate to office by a huge majority and at the next election we turn him out by a still greater majority. Popular acclaim is the most untrustworthy trait in life. So when the crowd shouted, "Thou art the Son of God," He "charged them strictly not to make it known." Such a proclamation, made at that time, would have surely brought about His death. So He took a few trusted friends and went into a mountain and there He spent the night in

First Presbyterian Church
Hillsboro, Ohio

yer. In the morning He made His decision. He appointed twelve men to be apostles. The English word APOSTLE has exactly the same meaning as MISSIONARY. It means "one sent out with a message." The official religion could not be counted upon to teach the wonderful way of life Jesus wanted to promulgate. So He picked out these men and kept them with Him so they might learn of Him THE WAY.

COME UNTO ME ALL YE THAT ARE WEARY AND HEAVY LADEN, AND I WILL GIVE YOU REST. TAKE MY YOKE UNTO YOU AND LEARN OF ME; FOR I AM MEEK AND LOWLY IN HEART; AND YE SHALL FIND REST UNTO YOUR SOULS. FOR MY YOKE IS EASY AND MY BURDEN IS LIGHT."

While the message of Jesus is REPENT, which means CHANGE YOUR WAY OF LIFE, (another word for change is CONVERT) we must remember that human nature itself does not change. These men were assessed, as all men and women are, of certain characteristics. Matthew the tax-collector was still an office man and wrote a gospel. Peter who was a great talker continued talking unto his death. Andrew, who never made a speech but was continually finding people and bringing them to Jesus, went on the same way. James and John, who were the sons of a prosperous merchant (they left their business in the care of their hired help) and probably were cousins of Jesus through their mother Salome, who was the sister of Mary, were still SONS OF THUNDER and would expect to have been promised seats at the right hand of Jesus when He would be crowned King of the Jews. Little did they think that the crown would be of thorns and His throne would be a cross. Their characteristics were not changed but their PURPOSE IN LIFE was. Very soon the crowds found where Jesus was and they followed Him. It was there and then that He sat down and delivered that great address we call the SERMON ON THE MOUNT.

For today we may content ourselves with a review of the differences between religion of the Jews. Sadly enough it is still the official religion of a good many Christians. Religion can so easily drift into ceremonial. It is for that reason the Puritans banned all ceremonial. They were wrong in doing this, we understand why they did it. Ceremony is the language of the soul but it must not be carried to the extent where it chokes out the feelings of the heart. When a man enters a house he removes his hat. It does the house

no good and certainly does his hostess no good. But it is the language of the soul to show his respect for the house. When a man accompanies a lady on the street he gives her the inside. In the old days when streets were muddy there was a reason. Today there is none but the ceremony persists. It is well that it does. But a man must show more respect for a lady than merely by giving her the inside of the sidewalk.

So there is a certain ceremony in religion. We either kneel or bow our heads when we pray. It does God no good for us to do that but it shows our respect. Our processional and recessional are ceremonies. They show respect and decorum. Our gowned choir is a ceremonial. It has its purpose in presenting a uniformity. The minister's white bands are the badge of a servant like unto a maid's cap, "Servant of the servants of God."

All this has its place. But it is not RELIGION. It is the outward symbol of religion, the shell . . . if you like. The symbols of baptism and of the Lord's supper are ceremonies. But RELIGION lies in the heart.

Now, says Jesus, don't change your ceremonies but change your heart. Amos cried how the Lord despised the hypocritical ceremonies at Bethel. Isaiah told the people to mend their hearts and not their garments. But it was not the ceremonies that were wrong, it was the fact that the people who performed them used them in the place of true religion.

So, breaking with the official religionists but not breaking with the Jewish religion itself, for Jesus always was a Jew . . . He attended the solemn feasts and paid His taxes for the temple. It was because He went to Jerusalem for the Passover that the priests were able to get Him crucified. Jesus has now called together twelve men whom He will train to be missionaries . . . sent with the message of the new order.

"Who Says, 'What's the Use?'"

A young man ran for the legislature in Illinois, and was badly swamped.

He next entered business, failed, and spent seventeen years of his life paying the debts of a worthless partner.

He was in love with a beautiful young woman to whom he became engaged—then she died.

Entering politics again, he ran for congress, and was badly defeated. He then tried to get an appointment in the United States land office, but failed.

He became a candidate for the United States senate and was badly defeated.

Then he became a candidate for the vice presidency and was once more defeated.

One failure after another—bad failures—great setbacks. Then he became one of the greatest men of America—Abraham Lincoln.

Who says, "What's the use?"

The Editor's Columns



Little Miss "Gearshift"

IT was wholly incredible! Such things simply could not happen, or if they ever did, right there is where Life would drop a period, terminating another short and simple sentence in her diary.

And yet, in my hand I held an X-ray photograph, a cranial X-ray of a tiny Miss who had not yet come four years of age, while at my side a gentle, soft-speaking man, hardly older in his profession than Miss "Gearshift" was in life, quietly and unemotionally explained the photo on which my unbelieving eyes were glued.

Little Miss "Gearshift" had been sitting at her father's side when the accident happened. The car that crashed into the side of their's did so with such violence that the tiny tot was thrown against the steering column of the car, where her head was impaled upon the plastic covered handle of the gearshift. It plowed through her left eye-socket, fragmented the relatively thin boney roof of the socket, and plunged some five inches deep into her brain.

Police, using an ordinary hack-saw, cut the gearshift handle from the steering column and rushed the girl to the hospital with the jagged metal handle protruding from the eye-socket, and this calm, modest voice at my side was his, to whom had been given the impossible task of removing the fearful thing.

When he told me that little Miss "Gearshift" had just been released from the hospital, with little if any more permanent damage done than severed muscles in her eye-lid which would interfere with its normal movement, I was aghast. It was incredible, and sensing my vain struggle for words fittingly complimentary of his work, and of the unspeakable joy he had poured out over the home of little Miss "Gearshift," he smiled momentarily, and referring to the reaction of the mother, said, "It's the first time I have ever been kissed in a hospital."

His momentary levity was short-lived, however. His face went sober once more, as he spoke hardly above a whisper. "I did so much better than I know how to do, that no credit is due me. That child could not have been

saved were not my hands held and guided by other and greater hands than mine."

I was not surprised to hear his words, for I have had former suggestions of the deep and abiding spiritual which lies within his great soul. Acknowledging so blessed a partnership, as well as his human limitations and large dependence, promises much for the years ahead for him. Then, and repeatedly since, I have warmed inside thinking of the blessing it would be, were we of the ministry as quick, as sincere and humble in the expression of our faith and dependence as was Doctor Bob.

In a true ministry there can be no such thing as a self-made man. With us, as with Bob, it must be, "were not my hands held and guided—."

Why Not An Inclusive Gospel?

Few American Christians have the privilege of listening to an inclusive gospel. Their leaders tend to become excessively interested in particular phases of truth and to proclaim them without adding the wholesome qualifications which should accompany them. The type of preaching in Civil War days—on both sides—; that during the Prohibition controversy and the present "cold war" between "liberal" and "conservative" exponents of the Christian viewpoint all serve to illustrate the drift. Paul bemoaned the fact that so many Corinthian believers seemed to be followers of Apollos, Cephas or Paul rather than of Christ. They had one-track minds and were too easily satisfied with a part of the truth. The species has not disappeared; only the names have changed. Looking backward we freely grant that all concerned were sincere disciples. Contemporary churchmen are tempted to deny the name "Christian" to those who may be outside their particular group. They need to remember that divisions are a matter of variant emphasis.

By this time it should be clear even to the mythical man in the street that only a comprehensive gospel has any chance of winning the world. A gospel for individuals and a creed for social action alike face the certainty of failure. It is partnership that makes them

incible. The debacle, lately to overtake the church in China, furnishes dazzling illumination at this point. With clarity and competence Leonard Outerbridge has surveyed the situation there. His conclusions are given in "The Lost Churches of China," which is a "must" volume for all those who wish to know the truth, no matter how distasteful it may be. The truncated church is portrayed in all its futility. Some groups emphasized redemption for the individual; others stressed education and social welfare. Neither by itself was able to fill the vacuum in the Chinese mind which had been caused by the impact of modern science and technology. The premises cleansed of "heathen" ideas and practices were soon overtaken by occupants of a much more sinister type. A full-orbed gospel might not have prevented the catastrophe; it would certainly have mitigated it.

The tragic failure of Christian leaders to learn from the lessons of history is the most heartening failure of the affair. This is the first time in thirteen centuries that Christianity has been driven out of the country or underground. Jealousies between Nestorians and Franciscans paved the way for the downfall of the church. Later on quarrels among the several Roman Catholic orders at work proved equally fatal to the cause. "Like a mighty army" was not at all an accurate description of the Christian forces which faced a single-minded enemy who knew what he wanted and how to obtain it.

The British with their traditional aptitude for muddling through do things somewhat differently. The Rev. Donald Soper is probably the foremost exponent of the social gospel in England and his open-air, "catch-as-catch-can" services in Hyde Park are a noteworthy feature of London's religious life. His ability to see both sides of an issue is one large element in his strength. Not long ago he thus stressed the contribution that private virtue might make to social well being:

"I want to see a revival of perfectionism as an ideal for those areas of the Christian life which are least entangled in the mesh of society. Once again such perfection is strictly unattainable but in matters of sexual purity, abstinent, day by day truthfulness, the honoring of domestic promises and financial frugality it is a grand goal to aim at and a large measure to achieve. Moreover the effort to attain breeds self-respect as nothing else can. Nobody in such an explosive world as ours is but must take a sombre view of the immediate future. The pagan majority

feels itself locked up to two alternatives. There is the choice of identification with revolutionary mass movements which at a certain stage will sweep away society and its members into new conditions of life and work or—on the other hand—there is the supine acceptance of a fatalism that what will be, will be and we might as well spend our time filling up our football pools. Only Christians possess a third option—that of achieving a new quality of personal life by the search for personal purity and perfection and thus discovering the dynamic of the Kingdom of God both in the human heart and throughout the world."

The example of Mr. Soper calls for imitation. There is a clamant need for men who combine a keen appreciation of personal redemption with a craving for social reconstruction.

—Edward Laird Mills

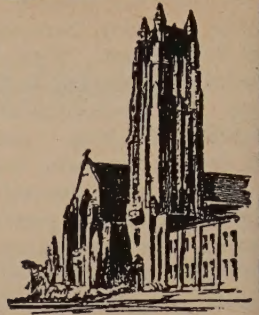
After-Service Exit

A pastor asks, after some 15-years experience in the active ministry, "What is the answer to the hand-shaking ordeal at the close of the service?" and continues, "Much as I wish to greet each member attending the service with a heart-centered 'God Bless You!', I find that some linger to make comments while those in line reach out their hands and pass on. This cancels any possible benefit from a personal greeting."

A layman, concerned over the same question, adds "When the pastor finds it necessary to answer comments or questions of some members, while grasping the hand of another, it seems a useless expenditure of energy on the part of the pastor, and it is no help to a member to go through this process of hand-shaking at the exit door, if the pastor's attention is centered on other members, or their questions."

Does the answer to this question lie in the simple conclusion on the part of the pastor to give *undivided attention* to the hand-shaking privilege in hand, rather than to accept the hand of one member, and lend his ears and attention to questions or comments of others. It is disheartening, if not discourteous, to extend your hand in greeting, and find the person you are greeting absorbed in comment or conversation with others. If we bear in mind at all times that it is those who "come seeking the Word of Salvation" who are important, this matter will solve itself. It might help to read Luke 10, if we need new or revised emphasis in our ministry.

THE CHURCH *at* WORK



"The Hundred-Fold Harvest" How Much Do We See?

At this time of year, there is about us everywhere the constant reminder of the growth of things, the multiplication into the thousands the energy of what once was a single seed. Yes, some of us look; some of us scent; some of us exclaim; some of us eat of the greatly multiplied yield of fruit or vegetable from a single seed,—but do we stop to think of the miracle in which we take part?

There is a simple little story about a father in Connecticut coming in from his chores in the garden, and finding a potato in his pocket, tossed it to his twelve-year-old son, saying, "There, Will, plant that and you may have all that you can raise from it until you are of age." The wise lad of twelve took his father at his word, planted the potato, and the next year planted the results of the first year, and in the fourth year had a yield of four-hundred bushels. The father, who has a limited acreage on which to grow the things necessary for the needs of the family, realized that planting the eyes of four-hundred bushels of potatoes would take more land than he owned, paid the son handsomely to break the agreement.

This principle of lightning-like multiplication is about us in a thousand ways from the growth of insect life to the raising of funds for community needs, or a simple savings account. There is an account of the Bishop of London giving an address at a boys' mission, where several hundred boys were spell-bound by his stirring stories. He ended with the words, "Now let me tell you the moral of all this," when a small boy shouted, "Ah, let the moral go and gie us another story." Many of us are content with just another story, or another view of one of life's miracles, and never think about the application of the lesson to our own work or lives. But—there is a lesson, and we shall all gain by learning that lesson now.

What is true in life about us, in the animal kingdom and the vegetable kingdom, is even

more strikingly true in the spiritual area of life!

Plant a germ of truth in a young life and let it grow if you want a tremendously significant object-lesson teaching and demonstrating this most important lesson of life. —*the hundred-fold harvest.*

Need we remind the parent, the teacher, the preacher of truth, of the hundred-fold increase in the growth of their efforts in planting *the seed* of faith, of love, of hope, of forgiveness, of trust, of service in God's Name, of honesty, unselfishness, based on the teachings of Jesus, and made clear to us through the grace of the Holy Spirit?

That exquisite gem, given to the spiritual world by a Cleveland poet, Sarah K. Bolton, tells this story in words that leave no ground for explanation necessary—

"He built a house, time laid it in the dust;
He wrote a book, its title now forgot;
He ruled a city, but its name is not
In any tablet graven, or where rust
Can gather from disuse, or marble bust;
He took a child from out the wretched cot,
Who on the State dishonor might have brought,
And reared him to the Christian's hope and trust.
The boy to manhood grown became a light
To many souls, preached for human need
The wondrous love of the Omnipotent.
The work has multiplied like stars at night,
When darkness deepens; every noble deed
Lasts longer than a granite monument."

Usefulness in the Making (A Commencement Message)

1. *Foundations*: Sound health, trained intelligence, will to serve, knowledge of things to be done, skill, friendliness, ability to find opportunity, learning on the job, capacity to accept responsibility in leadership.

2. *Planning a Vocation*: Plan early for life work, aptitudes, stamina, will to learn and apply training,—all have a part in choice of specific vocations.

3. *Determine to be Useful*: Develop the will to work, only those who work toward improvement in methods, surroundings, and re-

ources have the right to accept them. We create wealth through use of talent, resources, and energy. We earn our place in the community of men through application of what we know.

44. *Decide your Aim in Life:* Apart from money, which is the translation of skill applied to a purpose, let us emphasize usefulness, good will, service, and on this basis decide our aim in life.

45. *Good Habits:* Every phase of worthy living is based on good habits, — the foundation of health, energy, fellowship, dependability, honesty, trust-worthiness; these are operative in the home, the community, the place of employment, and are cardinal needs of leadership in business, government, the world and above all the Church.

46. *Personality:* Appearance, manner, attitude, all are important to any person who wants to achieve a high goal; the greater the effort to achieve good appearance, acceptable manner of dealing with others, attitude towards those with whom we live, play and work, the greater our influence and reward. Personality building requires correction of faults and handicaps.

47. *Knowledge related to Life:* Worth of knowledge is measured by its usefulness in everyday life. Science is our guide to methods; history shows us why things are as they are today; art unveils the beauty around us and within us, etc. Determine to apply knowledge in life.

48. *Developing Skill:* Skill indicates ability to learn, apply what we learn, fortitude and "stick-to-it-iveness" under test conditions. We must have the ability to learn, to concentrate, applying what we learn, shut out distractions—that is keep our eye on the ball, without loss of energy, and work toward a specific goal.

49. *Vocational Training:* Four kinds of training—1. doing things. 2. study and practice. 3. study and practice for specific work. 4. specialization in one field. Trial in each field helps to uncover aptitudes and special talents.

50. *Finding Our Job:* This is the test of our ability, training, and personality. Unless we apply what we have learned to the best advantage, we miss the opportunity of making the most of it in the *right job*. Make a business of finding yourself for a job; then make a business of finding the opening to fit what you have learned.

51. *Making Good on a Job:* Be on time, enter early than late. Concentrate on your work, and know what is expected of you. Analyse your job, and find ways to improve

every task assigned to you. Mistakes will happen; don't repeat them. Keep yourself and your surroundings clean, mentally, morally, and physically. Be friendly and cooperative, but remember we are rarely paid for *visiting* during working hours. Do not allow friends to call you over the phone while you are at work; discourage agents, and family visits while on the job. Do not charge taxi or phone calls to your employer, unless they are business responsibility. Time and efficiency lost through illness or accidents are a heavy drain on your rating. Enjoy your work, and give it all you have, if you want to double your salary.

(These extracts are from a leaflet on "Personal Growth", a message to young people. The full address may be secured from NEA Journal, 1201 16th St., N. W. Washington 6, D. C., by sending a stamped addressed envelope, asking for the price of PGL No. 5, Personal Growth. Please do not send postal cards asking for the bulletin.)

Handbook for Christian Workers

A Working Manual for the Pastor, Counselor, Soul Winner, Visitor, and Personal Workers, 218-p, pocket size, with subject and text index, by William Goulloze, Intro. by Andrew W. Blackwood, and published by Baker, \$2.00.

Wm. Goulloze presents his manual as a "first aid," with part one based on the great practical value of the Bible to all Christian workers; 1. the Preparation of the Worker. 2. Proper Approach in Contact or Call.

Part two and three present a classified listing of Bible texts, with suitable subheads under familiar topics—Stewardship, Physical Problems, Mental Problems, Scriptural Problems, Blessing of God.

You must see and examine this book to understand its scope, message and purpose. We venture to promise you will not put it out of reach, after you have studied some of its topics and pages, because it contains God's answer to the problems that beset us in every phase of life today, thereby giving us the answer to our own personal needs, and the courage to pass on the spiritual assurance to those who "come seeking." This Manual will prove to be what its title says, "The Christian Worker's Handbook."

Prayer for Those Serving in the Armed Forces

O God, our Father and everpresent hope and strength, uniting in Thyself the ties of love, hear our prayer for courage, understanding, forgiveness, on the part of those serving their country in distant lands and in our own land, as well as we here present privileged to carry

on the usual work for the welfare of this nation, and every nation on earth, as well as the seemingly trivial duties necessary to the coming and going of hours of the day, the weeks, the months ahead.

Heavenly Father, guide them and bless them as they face the hazards of war, climate, sickness, and teach them to rest their faith in Thee. Warm them with the sense of Thy Presence at all times, in every situation, knowing that Thy Will is the ever-continuing need in our searching. Be Thou their companion and strength by day and by night, so Thy love and plans for all men on earth may be hastened according to Thy will. Hasten the day and the hour, dear Lord, when Thy outstretched hand will determine the course we choose for the plans ahead. Grant us this grace, Heavenly Father, in this hour of peril and uncertainty. We ask in Jesus' Name. Amen. — *W. A. Kuntzleman, St. John's Lutheran Church, Bath, Pa.*

Inducing Sleep

"If a sermon puts you to sleep, it may be doing you more good than listening to it," is the view of the Rev. Gordon Powell, Presbyterian pastor, Sydney, Australia. "In a sense, the more people sleep in church the better the sermon," says Mr. Powell." He declared from the pulpit of Sydney's St. Stephen's Church recently, "People today are tired because the tension in their souls prevents them from getting proper benefit from ordinary sleep. In church, where they are reminded of the love and care of God, and develop an inner sense of security, there is a strong, relaxing, sleep-inducing effect."

God Answers Prayer

There are many reasons for believing that God answers prayer. The Bible contains many exhortations to pray, and many promises that God will hear. "Call upon Me in the day of trouble; I will deliver thee."

If there was one phase of life that Jesus took great pains to make clear to His followers, it was that God will answer prayer. "Ask, and it shall be given you." "All things whatsoever ye ask in my Name, believing, ye shall receive."

The Bible does make a number of stipulations in this matter of prayer which many of us overlook, especially that we are to ask in *His name*, and that we seek to have the answer "according to His will . . ." which any Christian believer will know is best for any seeker after help.

Let us repeat, that the prayer should be offered in His name, "Whatsoever ye shall ask

the Father in My name, He will give it you." We come into the presence of God with our petitions only because we have known the love of the Father through the Son, Jesus Christ, and the Holy Spirit.

Christians believe that God answers prayer, because they believe the teachings of Bible, God's word, made known to us through Jesus Christ, and the coming of the Holy Spirit in the Upper Room. — *Exchange.*

Leaders of Tomorrow! How Much Time?

Let us be practical. If we are serious about this business of Christianity let us take an honest look at the amount of time we spend in the practice of it. Assuming that the average church member attends the weekly services three Sundays of each month, the time spent would amount to approximately three hours per month or thirty-six hours per year. At that rate, how long would he need to live in order to learn much about Christianity? A thousand years? What would happen to one's business if one spent so little time on it? What kind of living would we have if we worked only one week per year?

The goal to be gained in the practice of Christianity is not profits, gold or even worldly success. Instead, to live as a Christian is the real purpose of our existence on this earth. The sense of fulfillment of this purpose is the only reward we need. It follows that if you are a reasonable person and if you desire to be a good Christian, you will decide to spend as much time as possible on it. What will you do first?

Perhaps you are already a member of a church. Make an appointment with the pastor. Instead of asking him to help you, tell him that you intend to help him. Think big! Plan big! Let him know that you are deadly serious about building a better and larger church membership, a better community. Tell him that you are going to devote time and effort to assisting in all the work of the church that needs help.

As you plunge in, doing whatever your talents enable you to do, time and money will be forgotten. Right here you will receive your first thrill. You have perhaps shot up your pastor's blood pressure as he sees that you are no flash in the pan but are serious about this business of Christianity. Don't worry about stature, but go to work where you are needed—in the Sunday School, as an usher, a deacon, a trustee, in the choir, the men's club. Attend to every duty assigned to you and use every

ent you possess in whatever capacity you are
eed.—J. R. Hedquist.

able Graces From the Upper Room ayers From the Upper Room

Two helpful booklets of 32 pages each,
per cover, 10c each; 12 copies for a dollar;
10 or more 6c each. The booklets are de-
signed to aid in the establishment of the habit
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More than 70-table prayers are printed in the
-page booklet,—for children, for special
asions, thankfulness for God's love, tem-
-ral blessings, fellowship, and prayers for the
eds of others.

The companion booklet contains children's
ayers, family prayers, morning prayers,
nksgiving for daily blessings, prayers for
mility, special days, special occasions, etc.
ee booklets are available direct from

The Upper Room
1908 Grand Avenue
Nashville 5, Tennessee

the Queen of the Dark Chamber

This is the title of Christiana Tsai's volume,
commended for reading and study to any
oup of Christian young people, who need to
lke up their minds regarding Christian
vice. Miss Tsai is the 18th daughter of a
gh class Chinese official, born in Nanking,
ere she came in contact with Rev. Charles
aman, pioneer Presbyterian missionary in that
rt of China. She found Christ, and dedicated
e life to Christ. For 22-years Miss Tsai has
en bed-ridden. Since coming to America,
er release from Japanese prison camp, she
s lived at the home of Dr. Charles Leaman's
other, Leaman Place, Paradise, Lancaster
ounty, Penna. Her moving autobiography,
Queen of the Dark Chamber," was related to
een L. Drummond, who has written the text.
ssing through her vale of Baca, she has made
a well of inspiration for others. Copies of
e book can be secured from

Miss Christiana Tsai
Leaman Place
Paradise, Lancaster Co.
Penna.

ew Residents in Your Local ommunity

In the recent announcement of retirement of
e Rev. W. A. Motter, pastor of Kenmore,
ew York, Presbyterian Church for more than
enty-three years the Buffalo Evening News
s:

"A strong believer in the power of prayer,
visits church members ill in their homes or

hospitals to pray with them; he contacts new
residents of the community to offer spiritual
help, and keeps in touch with the village ad-
ministration to get names and addresses of
persons who apply for water meters, as a
quick way of hearing about new residents."

JUNIOR PULPIT

Fit—and Forget!

How many of us believe the things we read
in advertising? We can't get away from adver-
tising, because it catches up with us when we
walk, when we drive, when we read the fun-
nies, when we watch TV, when we listen to
our favorite radio program. Do we believe it?
Yes, we believe some of it; some we don't be-
lieve because we know better.

If we have formed bad habits of some kind,
and we read advertising, or listen to it, telling
us we are better off with the bad habit, we
may feel a little less guilty, but we still know
the advertising for what it really is,—a false-
hood.

A minister from London, England, the Rev.
Alan Balding, tells us that he saw an adver-
tisement which said in bold letters—

"FIT and FORGET—Plugs"

Those who know about cars and PLUGS,
and the part plugs play in making cars run,
would know what the advertising meant; they
would see the idea back of the short adver-
tisement, and since car owners and users want
them to run, this promise would be fine, and
many of them would buy the plugs, put them
where plugs go, and forget about it, because
they would know everything is as the new
plugs would make it, in order, and you can
depend on them.

That is the way all good things, things that
are right, work, and this goes for good peo-
ple too—that is honest people. What they do
or say is right; you can believe it, and forget
about it. How many of us think about the way
God made us, so everything fits and works as
He intended it to do; we don't forget about
this, because few of us know it, or ever think
about it. Our hearts and lungs work continu-
ally, every minute of the day and night; in
other words, they "fit" and do what they are
put there to do. Every part of our bodies—
eyes, ears, the sense of smell,—everything fits
in the average human being, and works as
God intended it to do. In fact, we forget
about ourselves so completely when we are
bent on doing something, that we think only
about what we plan to do, and the result of
what we do. We think about our teeth when

they ache, or trouble us; we think about our feet only when we put on new shoes, or get hurt so we can't walk or run.

God made every part of our bodies in such way that it Fits, and we are able to go on doing what we are brought here to do, and forget about our bodies. Most of the really worthwhile things in life are that way, they fit; they do what they were made to do, and we accept them as being right, and forget about them, because good things that work right make us feel good. It is when things are wrong, when they don't work, that we have aches and pains, and worries. Jesus tells us that we should do everything we do in such a way that it FITS, so others will know it is good, as God meant it to be. Jesus said: "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven." Matt. 5:16.

Brain-Washing

Face-washing, hair-washing, foot-washing, and hand-washing are familiar to us, but how many of us have thought about BRAIN WASHING? It is a phrase used in China when the mind needs changing, or clearing up. We might well adopt this term, because we know there are times when a *brain-washing* is in order, and many times a heart-washing would help.

Most of us have heard of mothers who wash a child's mouth with soap, after trials of other methods to stop the use of bad language have failed. As we think about it, we know that such methods have their practical value, because they emphasize the need for cleaning up the offensive habit, and that part of us that is apparently causing it. But, let us think a little more about anything we do that is not right, whether it is with the mouth and tongue, the hands, the feet, or things we possess or handle, and we shall find that regardless of where the wrong or sinful and offensive expression seems to come from, we all know that it really comes from the brain of the one who is causing the sin or wrong, and that our Chinese friends and neighbors who speak of "Brain-Washing" are as you may say, "on the beam!", speak of a truth.

For each one of us who does a wrong, there is not much need to guess about the source or origin of the trouble with us; we know the wrong is in the brain and heart, and when we make up our minds that we have done wrong, and need to change, it is in the brain where the change must take place, before the hands, or feet, or tongue or face can show that there has been a change.

One of the first lessons many of us learn as children, is to join in saying the Lord's Prayer. How many of us here know it well enough to say it? Well enough, so let's say it and see what we learned about brain-washing in this wonderful prayer that Jesus taught to His followers, when they asked Him to teach them how to pray. (*Prayer in unison*). Now, what are the words in this wonderful prayer that speak directly about the need for brain-washing and heart-washing? That's right, "Forgive us our sins, as we forgive those who sin against us . . ." In other words, we all know that we do wrong, but Jesus teaches us to be generous about forgiving others, if we wish to be forgiven or "cleaned-up in mind and heart" ourselves. It takes a life-time of thought and prayer for many of us to learn what a really great brain-and-heart-washing prescription the Lord's Prayer is. Somehow, many of us here today will remember how greatly we all need emphasis on cleaning up and changing our thoughts, our habits, our speaking, and allow time and desire for the building of the kind of person Jesus wants us to be, by thinking about our Chinese friends and the phrase they use for it, *Brain-washing*.

The Spirit of the Worker

*LIFE is indeed darkness save when there is
urge,
And all urge is blind save when there is
knowledge,
And all knowledge is vain save when there is
work,
And all work is empty save when there is
love;
And when you work with love, you bind
yourself to yourself,
And to one another, and to God.
And what is it to work with Love!*

*It is to weave the cloth with threads drawn
from your heart, even as if your beloved were
to wear that cloth. It is to build a house with
affection, even as if your beloved were to
dwell in that house.*

*It is to sow seeds with tenderness and reap
the harvest with joy, even as if your beloved
were to eat the fruit. It is to change all things
you fashion with a breath of your own spirit!*

—From "The Prophet," by Kahlil Gibran

Our Little Ones

Our little ones! How important these gifts of God are and how precious in the eyes of our Saviour! The first six years are such strategic ones in training of self-control, in fostering feelings of security, and in right answers to questions.

How parents should strive to be wise and understanding with those little ones and seek ways to guide their minds and spirits as well as to care for their physical needs.—Eibel Bliss Baker.



The Pulpit

+ + +

THE OUTER AND INNER WORLDS

ROBERT N. BROADUS

Text: The kingdom of God cometh not with observation: neither shall they say, Lo here, or lo there, for behold, the kingdom of God is within you. Luke 17:20-21.

INTRODUCTION: We all live in two worlds. For convenience, they may be termed the outer, objective world, and the inner world of the mind and spirit. The traditional mistake of the Pharisees was their emphasis on the former—polishing the outside of the tomb while letting the flesh decay within. Even their view of the kingdom was in terms of power and majesty. They were to be disappointed, said Jesus, for the kingdom is really spiritual; it is within.

For some three centuries, we of the Western world have gone steadily toward the Pharisaic conception in this respect. We have valued the outer objective world ("reality" we have called it) to the neglect of the symbolic, inner, spiritual experience. The notion of scientific objectivity has been carried so far and been given such great prestige that some have even denied the fact of personal consciousness.

We must not overlook the advantages of this technological advance. As Lewis Mumford points out in his *Art and Tecnicis*, it has disciplined our minds to hard facts and has accomplished extensive satisfaction of human needs. But Mr. Mumford goes on to say that neglect of the works of the mind, imagination, and feeling has brought us: "External order: internal chaos. External progress: internal regression. External rationalism: internal irrationality."

Christianity, denying neither the existence nor importance of this outer realm, nevertheless challenges its exclusive place. Christian teaching stresses the world within the individual.

George Pepperdine College
Los Angeles, California

I

The first challenge to the primacy of the world without is the Christian revelation of God himself as spiritual, dwelling within. The contrast is clearly drawn by Jesus in His conversation with the Samaritan woman at Jacob's well. She perceives that He is a prophet, and says: "Our fathers worshipped in this mountain; and ye say that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father . . . God is a Spirit: and they that worship him must worship him in spirit and in truth." (John 4:20, 21, 24).

This woman made the mistake of relating worship primarily to a physical situation, and trying to locate God in a particular place. Jesus said that we must think of God as Spirit within. A similar declaration was made by Paul the Apostle, in his speech on Mars Hill: the "Lord of heaven and earth dwelleth not in temples made with hands . . . he is not far from every one of us; For in him we live, and move, and have our being." (Acts 17:24, 27, 28). We must not let our vision of God as creator of matter, or as the great architect of the universe, crowd out the conception of God as Spirit, dwelling within; living in each of us through Jesus Christ. "Now if any man have not the spirit of Christ he is none of his." (Rom. 8:9).

Why have so many drifted from God? Part of the answer is found in this very principle. They have neglected the entire inner world. John U. Nef, one of the thoughtful men of our day, declares that with the triumph of industrialism and the concentration of the population in cities, "men and women have not only lost touch with nature; they have lost touch with their own souls." Is it any wonder, then, that we have lost touch with God? He

is forgotten when men give full attention to the outer environment to the neglect of the world of the spirit within.

II

Again, Christianity emphasizes the importance of the world within as the true source of morality. The best conduct is based on inner controls; not on pressures exerted from without. The Christian acts according to his faith; his life is determined by the Spirit of God dwelling in his heart through Jesus Christ.

The difference between the two views of morality is indicated by Paul in the twelfth chapter of Romans: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." (v. 1, 2). The translation by J. B. Phillips, in *Letters to Young Churches*, brings out the point even more forcefully: "Don't let the world around you squeeze you into its own mould, but let God re-mould your minds from within . . ."

In our time, trends toward collectivism emphasizes the social control of the individual by the society around him. Theories of ethics declare that fear of displeasing the group or the state are the prime movers to morality. Thus "What can I get away with?" becomes the standard.

David Reisman, in a significant book, *The Lonely Crowd*, distinguishes the "inner-directed" from the "other-directed" individual. The character force of the first is like a gyroscope, which keeps him in balance regardless of outer considerations. The other-directed person uses a "radar set" to receive cues from his peers as to how he should act. An alarming aspect of our time is the trend away from the gyroscope toward the radar.

Never has there been a greater need for the clear voice of Christianity, which, not denying the power of group influence, declares that the true seat of conduct is inside the individual. A man's actions must be determined by his character within; his works by his faith; his conduct by Christ living in his heart. "As a man thinketh in his heart, so he is."

III

There is yet a third way in which Christianity shows the importance of the world within: it challenges the notion that happiness and well-being are the result merely of a person's environment.

There has grown up a kind of unquestioned orthodoxy which assumes that conditions outside the individual are entirely responsible for his state of feeling. Think of how our money is spent trying to improve these outer conditions. We falsely generalize that because it is easier to turn on the heat in a cold room rather than think ourselves warm, then all well-being depends on the manipulation of the physical environment. Thus we engage in all kinds of projects, minute and gigantic, to bring about changes in the physical conditions surrounding our bodies.

Christianity has ever contended that the quality of life within is of the utmost importance in a person's total happiness. Stability and contentment are the prophets of a spiritual condition. A good example of this principle is Paul, who, though enduring stripes, imprisonment, shipwreck, treachery, and many other tortures, could say to the Philippians: "Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need." (4:11, 12).

The important things to Paul are faith and hope — the qualities of the inner life. For him, the things of the spirit are even more necessary to happiness than satisfaction of the basic needs of the body. For him, the victory which overcomes the world is the faith within.

We must not make the mistake of assuming then, in an industrialized, technological civilization which meets so many of our desires, that such reordering of the external environment will bring the end of all problems. "A man's life," said Jesus, "consisteth not in the abundance of the things which he possesseth." (Luke 12:15).

Conclusion: of the two worlds, the inner and the outer, Christianity, despite many of the trends of the last few centuries, declares the importance of the inner. Attention to the outward man must not displace the world of the imagination, symbolic enjoyment, faith, hope, creative power. The kingdom is not something to be observed. "The kingdom of God is within you."

Bones

Wishbones—People who want something done but never do it.

Jawbones—People who talk about what should be done but who never assume responsibility.

Backbones—People who pitch in and take hold of a situation and see it through.—*New Jersey Parent-Teacher.*

What Is Your Name For Jesus

FRED SMITH

Text: Whom say ye that I am? Matt. 16:15.

THE question comes to us, as you know, out of the long ago when Jesus received a multiple answer to His query as to what names men were giving Him. He knew then, as we recognize in this day, that in the names men gave to Him there was more than a label-giving value; there could be the revealing of truth divining mind of the highest quality. It is this possibility that gives to this question a continuing contemporary importance. Wherefore I am asking it of you today. What is your name for Jesus?

Before you give the answer, however, let us recall some of the names which, through the ages, men have given to Jesus. Long before Jesus was born, by a spiritual institution, prophets and seers had their names for Him. These farseeing men knew their God and the power of His goodness. Someday, in the procession of the years, He would send them a Great One. Men would call Him "Wonderful Counsellor, The Mighty God, the Everlasting Father, the Prince of Peace." He would be "Immanuel: God with us."

Then, too, the angels had their name for Him. To Joseph it was told that the babe to be born to his wife would be called "Jesus" for he would free the people from their sins. The wise men from the East had their name for Him: a name so disturbing to a petty king as to make Him fill with fear for the continuance of His own throne. God had His name for Him. He who calleth all the stars by their own names also had a special name for Jesus. "My beloved Son." His apostles and disciples spoke of Him by many names: Rabbi; Teacher; Master; Lord; only begotten son. The common people spoke of Him as "the great physician." A mystified statesman called "the man."

Jesus himself had more than one way of naming himself. Seven times He spoke of himself, under different metaphors, as "I am . . ." Because of his ancestry he was called "David's greater Son."

So we could continue cataloging the glory-filled names given to Jesus. Would that all the names that men gave to Him had been such. But there were other names that men gave to

Him that were not radiant with understanding. Many of these were dark with antagonism. Some men called Him, fanatic. Others went so far as to call Him "the son of Beelzebub." No name was too wicked to be hurled at Him. Surely a strange fate for One whom God Himself called His "Beloved Son."

Since those far-off days theologians have coined many names for Him. They have named Him "Very God of very God." Some of the names they gave to Him now sound strange to us, but they were great to them. Around Him they built their name giving creeds wherein Jesus was exalted to be the second person in the Trinity. The mystics, out of their great love to Him, have coined names even more strange and wonderful than the theologians.

And what more can one add to this list? The poets have sung of Him as "the loveliest among ten thousand." "The Rose of Sharon" and "The Lily of the Valley." Philosophers have not been able to leave Him un-named in their own distinctive terminology. Reformers and revolutionaries each have had their name for him. Captains of industry and workers of the world have honored Him in giving Him names of their own coining. So He stands now in history: the myriad named Jesus.

But, to borrow a thought from the ethereal minded Shelley, and using it in a transposed way, I ask of you: "What are these names worth to you if you yourself, out of your own personal experience, have not your own special name for Jesus?" What is *your* name for Him? Have you a name for Him that will reveal Him as adequate for our extended and distended time? Does your name for Jesus empower Him or de-personalize Him?

As of old the query came to the following disciples, so it comes to us in this day: "Whom say ye that I am?" Blessed is the man who can say with John Newton:

Jesus! my shepherd, Guardian, Friend,
My Prophet, Priest and King!
My Lord, my Life, my Way, my End!
Accept the praise I bring.

Bring Him your praise by giving Him a name that is above every other name!

ALL TIME HIGH

Never has the Protestant Church in America and Canada supported as many foreign missionaries as at the present time. The total figure is 15,000 compared to 11,151 in 1936.

These missionaries are distributed as follows: 25% in South Africa, 25% in Latin America, 21% in East Asia, 14% in India, Pakistan and Ceylon, 7% in Southeast Asia, 5% in the Near East and North Africa, 3% in the Pacific Islands and Australasia.

—Rural Missions—

First Congregational Church
Ellis, Kans.

May, 1953

Page 161

Butter In A Lordly Dish

CLARENCE E. MACARTNEY

Text: Judges 4:21.

IN THE palace of Sisera, the Canaanitish satrap and general of the king of Canan, Jabin, the mother of Sisera looked out of a window and cried through the lattice, "Why is his chariot so long in coming?" Sisera's mother and all the princes and princesses were eagerly awaiting the return of Sisera from a great victory over the army of the Hebrews under Barak. For a long time now they had been looking northward for the waving banners of triumph. They had been listening for the shouts of victory and the thunderous rolling of Sisera's 900 iron chariots. They were eager, too, to get their share of the spoils of the battlefield. "Why?" said Sisera's mother, "is his chariot so long in coming?" None could answer her. None could tell why. But away yonder in the encampment of the Kennites, there was a woman called Jael standing at the entrance of her tent with a hammer in her hand. She can tell Sisera's mother, and everyone else, and you and me today, why the wheels of Sisera's chariots tarried so long.

Instead of riding in triumph in his iron chariot, its wheels stained with the blood of the conquered, and drawn by white horses, Sisera lay dead in Jael's tent with a tent pin driven through his temple. That was the reason he was long in coming home: and back of that reason was another reason. That reason was "butter in a lordly dish." The butter was sweet, but full of poison; the lordly dish was beautiful and costly, fit for a king, but it was a fatal dish. The butter, the lordly dish was temptation's dish, and after the butter and the lordly dish came death.

The Battle of the Kishon

From the summit of Mt. Tabor one commands a grand view of a great section of the Holy Land. To the north and east are the waters of the Sea of Galilee; to the north and west the hills of Nazareth. Far to the west, Carmel and the Mediterranean; to the south the mountains of Gilboa and the mountains of Samaria. From the foot of Mt. Tabor the great plain of Esdraelon belts its way clear across the Holy Land to Mt. Carmel by the sea. Standing on Mt. Tabor, what one sees is more than a grand panorama of mountains and plain

and sea. It is a panorama of history, for you are looking on the battleground of the nations. From the dawn of history the plain of Esdraelon has resounded with the tread of marching hosts, and the banners of invading armies have been wet with the dew of Tabor and of Hermon. The plain is fertile, for it has been irrigated with blood and fertilized with men's bones.

Let us watch the spectral hosts of the armies of yesterday as they march down the valley. Gideon and his three hundred against Midian; the good king Josiah marching to his death against the hosts of Egypt at Meggido; Nebuchadnezzar and Sennacherib on their way to Jerusalem; Alexander the Great on his way to India; Titus and his legions on the way to destroy Jerusalem; Richard the Lionhearted and the Crusaders on their way to wrest the Holy Sepulchre out of the hand of the infidel; Napoleon, fresh from the Pyramids, seeking to conquer Syria and repeat the glories of Rome; Allenby and his army on his way to deliver Jerusalem out of the hand of the Turk.

Today our story centers around another battle fought in that great plain of Esdraelon. Nations, like men, soon forget their adversities and the sting of judgment. The history of Israel at this time was a cycle of prosperity, apostasy and sin; adversity and judgment; then deliverance; and then the same story over again. For their sins God had delivered Israel into the hand of Jabin, the King of Canaan. Jabin's general, or satrap, ruled over the land with a hand of iron for twenty years. At length the Spirit of God spoke to a woman, a mother in Israel, as she calls herself in her great song. From under the palm tree near Mt. Ephraim she sent word to Barak, the Hebrew patriot, who seems to have distinguished himself in the past, and told him to gather an army of 10,000 of the tribe of Naphthali and the tribe of Zebulun, and march to Mt. Tabor.

Barak was not sure about marching against the vast and heavily armed hosts of Sisera with his small and ill-armed host of 10,000. He told Deborah he would go, but only upon condition that Deborah would go with him. Which shows that when it comes to a war there is something more to be taken into the reckoning than just arms and supplies and men. That something is spirit, and the will to conquer. It was Deborah whose spirit stirred up Barak and animated his army. Deborah told him that she would go with him; but also told him that the expedition would not be for his honor; that is, the chief honor would not go to Barak, but to Deborah, and to Jael, the woman who was destined to slay Sisera.

*First Presbyterian Church
Pittsburgh, Pennsylvania*

In the battle which followed, the very elements fought against Sisera. There was a great rain, and the Kishon River, an insignificant stream when I saw it last, was swollen with the floods until it became a raging torrent, in which the iron chariots of Sisera and his horses were mired. Sisera himself left his chariot and fled away southward, leaving his army dead on the field of battle, or drowned in the raging waters of the Kishon. As he fled, and now probably on the second or third day, Sisera saw in the distance an encampment of Bedouins near to Kadesh. These were the tents of the Kennites, descendants of Hobab, the father-in-law of Moses. One of these Kennites, Heber, had reported to Sisera, before the battle was fought, the location of the Hebrew army. For that purpose he must have thought himself safe in entering their encampment.

Sisera Slain

The news of the battle and the great victory had no doubt reached this encampment of the Kennites before the arrival of Sisera. When Jael, the wife of Heber, saw him standing near her tent, disheveled, his once shining armor covered with mire, and evidently hesitating whether or not to venture into the encampment, she went out to meet him, and said to him, "Turn in, my lord, turn in to me; and fear not." Sisera "turned in"; but never came out again.

Because he thought that would be the last place where his pursuers would look for him, Sisera went into the women's tent, the forbidden harem, an unheard-of thing, and there was graciously received by Jael. When he asked for a drink of water, she brought out something better—milk, probably fermented. When he asked for food, she brought forth butter in a lordly dish. Then, when he had partaken of this nourishment, and had felt perhaps the touch of her soft hand upon his brow, he lay down on the bed, where Jael covered him with the finest and softest of mantles. Before he fell into the sleep which was to be fatal, he said to Jael, "Stand in the door of the tent, and if any man comes and inquires, Is there a man here? thou shalt say. No." With that he sank into a deep sleep.

We wonder if what Jael now did was shrewdly premeditated, or a sudden impulse, an inspired impulse, we might call it. Of that we cannot be sure. But after a time she drew the curtain of the sleeping tent aside a little, and, seeing that the Canaanitish captain was sound asleep, she pulled one of the tent pins out of the ground where it held the ropes and, taking a hammer or mallet in her hand, went in softly to the sleeping captain. For a moment she looks

down on him to make sure that he is asleep. Then she places the point of the nail or the peg against his temple, and, raising her arm, brings the hammer down with a great blow; and then another and another, until she has driven the pin clear through the head of Sisera and into the ground. Did he struggle for a moment? Did he open his eyes in a moment of consciousness, and see that his assassin was the very woman who had brought him butter in a lordly dish? Probably he did; and if he did, he realized what a fool he had been thus to place himself in the hand of an enemy.

Soon after the murder of Sisera, Barak, hot in pursuit, came up to the tent of Jael. She went out to meet him, holding the fatal hammer in her hand. When Barak asked, "Where is Sisera?" Jael swept aside the opening of the tent. Looking in, Barak saw Sisera dead on the ground with the spike through his brain. And yonder at the palace of Sisera, his mother was looking out of the window, wondering why the chariot of her son was so long in coming.

So, writes the inspired Chronicler, "God subdued on that day Jabin, the king of Canaan, before the children of Israel." Nine hundred chariots of iron! What were nine hundred chariots before the might of the Lord?

Ever since Jael slew Sisera, the right or wrong of what she did has been discussed and debated. Was her deed premeditated? or did it come by a sudden impulse, inspiration? Those who defend her act say that she had chosen Israel and Israel's God, and considered it a religious and patriotic duty to slay Sisera, the cruel enemy of the people of God. In that respect, she is like Ehud, another patriot, who, under the guise of having a secret message to give to the tyrant Ehud, who was oppressing the people, went in to him where he was sitting in a summer parlor, and drove a dagger into his belly. Another parallel is the Hebrew patriot, Judith, who slew the oppressor, Holofernes, the captain of the armies of Assyria, which were overrunning the land. Judith, a beautiful widow of the tribe of Simeon, wearing rich attire and accompanied by her maid, went into the hostile camp and was conducted to the general. After four days Holofernes, smitten with her charms, at the end of a banquet invited her into his tent. As soon as he was overcome with sleep, Judith seized his sword and cut off his head. Her deed is celebrated in the Apocryphal Book of Judith, and many a painting shows her holding the severed head of Holofernes by the hair.

The conduct of Jael when she slew Sisera was in striking contrast with that of the covenant widow and mother, Margaret Kennedy, at the

time of the battle of Bothwell Bridge, where the Covenanters were defeated by the royal army. This woman's two sons had been killed by the enemies of the Covenant; one cruelly shot before her very eyes. But when an officer of the royal army, pursued by his enemies, came to her door, she took him in and hid him and fed him, although he belonged to the murderers of her sons, until danger was past. Her friends and neighbors were displeased with this when they learned of it, and said that she ought to have dealt with this officer as Jael did with Sisera. But we must not expect a woman in the time of Deborah and Barak and Jabin to have the same high standard of ethics that men do today, who have been taught by the man of Galilee, and who said, "Love your enemies, and pray for them that persecute you and despitefully use you."

There are those again who take the view that what Jael did was an act of base treachery and assassination; and yet was used and overruled by God to subdue Canaan and deliver Israel. The Bible tells us that God is able to make the wrath of man to praise him; and there can be no question that the deeds and movements of men are by the hand of God lifted up into a higher sphere, and become his own deeds and his own righteous judgments. In her magnificent ode celebrating the victory, Deborah takes the view that Jael's deed was an inspired and noble act; that she was an agent in the hand of God, for she said of Jael, "Blessed above women shall Jael the wife of Heber, the Kennite, be." And that was what Elizabeth said of Mary, the mother of our Lord!

We take now this thrilling and dramatic story from the Old Testament out of its historic setting and significance, and think of Jael as a type of temptation and flattery, and how men are slain thereby. She said to the fleeing Sisera, "Turn in, turn, my lord, and have no fear." Sisera turned; but never came out again.

Weak Moments

The story tells us, in the first place, how temptation assails men in their weak moments. When he arrived at the tent of Jael, Sisera was weak, hungry, thirsty, exhausted. It was in that condition that Jael went out to meet him and invited him to turn in. He ought to have known better—rather he ought to have hid himself in some cave or in a bed of the Kishon. Yet he went in to the tent of a strange woman. The tempter knows when to strike. He came to Jesus when he was an-hungered. He tempted Esau through Jacob, when Esau came in hungry from the hunt and

smelled the savory stew and sold his birthright for a mess of pottage.

Beguiled by Flattery

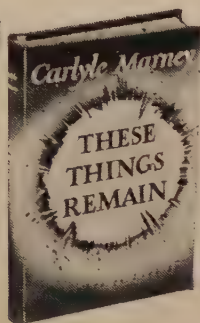
Again Sisera was a victim of flattery on the lips of this woman. He was a fugitive, frightened and weary; yet Jael addresses him and treats him as if he were a great and victorious captain. "Turn in, my lord," she said, "and have no fear." Her whole conduct was of a nature to make Sisera think that she felt greatly honored to have so distinguished a warrior come into her tent. When he asked for a drink of water, instead of water she gave him milk and "brought forth butter in a lordly dish." She gave him the best in her tent, and served it in a lordly dish. Then, when he lay down, she covered him with a costly rug. This honor and flattery made Sisera feel that he was safe, whereas he was falling into the hands of death.

Sisera was not the first or the last who have been led to their death by butter in a lordly dish. Under the intoxication of that butter, men have played the fool and done that which in the light of reason they never would have done. In that memorable chapter in the book of Proverbs where a woman leads a man down into the chambers of death, it is the weapon of flattery which she employs: "With her much fair speech, she caused him to yield. With the flattery of her lips she forced him. He goeth after her straightway as an ox goeth to the slaughter, or as a fool to the correction of the stocks; till a dart strike through his liver; as a bird hasteneth to the snare, and knoweth not that it is for his life."

Slain in His Sleep

If Sisera had fallen in battle, or had been drowned in the flooded Kishon, it would not have been so bad. But instead of that he perished in his sleep, at the hand of the woman in whose tent he took refuge. A woman slew him! Even if Sisera thought himself secure and safe in Jael's tent, he ought not to have slept, for he certainly knew that Barak and his army were hot on his trail. That is clear, for ere he fell into his fatal slumber he said to Jael, "If any man comes and asks if there is a man in the tent, thou shalt say, No." He trusted to Jael's No, instead of trusting his own. He was asleep in the presence of danger and temptation. In such a situation a man is as helpless as Sisera was under the hammer and nail of Jael. Men are slain when their conscience is asleep. Intent on some desire, a man is always able to justify what he does. Under the spell of infatuation the star of conscience is often dimmed and moral restraints are cast off. One speaking to me of another

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and his temptation said, "When a man is infatuated, he will do anything."

Men are slain again when their ambition is asleep. An honorable ambition and purpose in life, a desire to do something worthwhile before you die, is a strong incentive to right and a wall of defense against evil. John Milton was determined to write something, as he put it, such as after generations "would not willingly let die." And for that high achievement he kept himself unspotted from the world, and had what he called a "just and pious reverence for my own person." Robert Burns said: "The great misfortune of my life was to want an aim. Thus abandoned of aim for purpose in life, with a strong appetite for sociability, as well as from native hilarity, it will not seem surprising that I was generally a welcome guest where I visited, or any great wonder that always where two or three met together, there was I among them." Would that I could awaken the ambition of some young man or young woman to do something worthy in life! As Samuel said to the hesitating Saul, so I would say to every young man

and every young woman, "*For whom is all that is desirable in Israel, is it not for thee?*"

Men are slain when their honor sleeps. One of the French regiments, when the roll was called, always gave the answer which has now become a legend, "Dead on the field of honor." But how many there are who die upon the field of dishonor. A high sense of honor is a sentinel which guards the soul. Honor is better than praise. Louder than the trumpet of acclaim speaks the still small voice of reproach and conscience.

The fall of Mark Anthony, once the splendid captain, is an illustration of how men cast away their honor and perish on the field of dishonor. In the great naval battle of Actium, the squadrons of Mark Anthony and Egypt's queen met the fleet of Octavius, afterwards Caesar Augustus. In the midst of the battle the ships of Cleopatra left the line of battle and set sail for the coast of Greece. As soon as Anthony saw that Cleopatra was withdrawing, he sailed after her, abandoning all that were fighting and spending their lives for him; as Plutarch puts it, "To follow her that had

so well begun his ruin, and was hereafter to accomplish it."

Men are slain when their religion is asleep. Religion is the chief defense of the soul. Samson was captured and blinded by the Phillistines when he was asleep on the lap of the harlot Delilah. David's religion was asleep when he saw from his roof garden at Jerusalem the beautiful Bathsheba in the distance. And even long after his crime, his religion was asleep, and his conscience, too; and it took Nathan's parable of the cruel rich man who slew his poor neighbor's lamb for his guests to awaken David out of his sleep. On the other hand, in his great hour of temptation, the religion of Daniel was not asleep. When he was invited to sit at the table of Nebuchadnezzar and eat and drink things forbidden by the Jewish law, Daniel said, No. He purposed in his heart that he would not defile himself with the king's meat. The religion of Joseph was not asleep when his great hour came; for when sorely tempted by the wicked woman, the wife of his master Potiphar, Joseph took refuge under the shield of his faith and religion, and said to the temptress, "How can I do this great evil

and sin against God?" Thus he was saved from the abyss.

Beware of butter in a lordly dish! Be on your guard when the south wind blows softly. When temptation says, "Turn in, my lord, turn in; there is nothing to fear," be certain that there is everything to fear. That was what temptation said to Sisera with the lips of Jael, "Turn in my lord, turn in, and have no fear." Sisera turned in; but he never came out again. How is it with you today? Is your conscience asleep? Can you do things now without any pangs of conscience, which not long ago you could not have done without dreading the reproach of your conscience? Is your ambition asleep? Are you saying to yourself, "I don't care. What difference does it make?" Is your honor asleep? Are you thinking more of pleasure and ease and a good time than of *duty and life's great goal*? Have you stopped reading the Bible? Have you stopped praying? Have you no longer a Sabbath day? Then awake out of this slumber ere the tent pin of judgment and retribution be driven through you. "Awake thou that sleepest, and rise from the dead, and Christ shall give thee light."

+++

The Best Is Yet To Be

AARON N. MECKEL

Text: Jer. 33.3

SOMEWHERE I read the story of the elderly Negro who was known to his friends for his capacity and zest for living. He was always doing something. He was enjoying life. And then one day a brother of his, somewhere in the North, died. After the funeral a little tin box was sent South to this Negro, containing the family records. He discovered to his amazement that he was not in his seventies or eighties as he had supposed, but that he was actually 93 years of age! After that he seemed to lose his zest for living. After all, wasn't he an old man? He would not have long to live. The end of the story is that this poor old chap prepared to die and before long he was gone. It all shows the power of false suggestion.

That old colored man should have been cleverer like some of us here this morning. When someone asks us how old we are, we say; that we have just lost count, that is all!

*First Congregational Church
St. Petersburg, Florida*

I had a most interesting parishioner in one of my Northern churches, of many years of age. When anyone was foolish enough to ask her how old she was, she had a way of saying, "Oh, I am 65 more or less, depending upon how I feel!"

Some of you have heard of the words General MacArthur placarded before his eyes during the years of the occupation in Japan. "You are as old as your fears, and as young as your faith, as old as your regrets and as young as your vision, as old as your inertia and as young as your enthusiasm." That is a motto worth looking at.

The message I want to give you this morning stems primarily from two sources at which I have fed my own heart during this last week. The first is Robert Browning's beautiful poem "Rabbi Ben Ezra." Some of you can repeat the words from memory:

"Grow old along with me, The best is yet to be,
The last of life for which the first was made;"

The other source is to be found in the 33rd chapter of the prophecy of Jeremiah, especially the third verse. The great prophet of God is languishing in the inner court of the prison. He is discouraged, and as we say "done in." His people have been carried into captivity. The streets of the city are desolate. The music seems to have gone out of life. He feels there is no future for himself, or for the people for

whom he laments. Right then and there comes to Jeremiah the resounding rebuke of God. "Jeremiah, call unto Me and I will answer thee, and show thee great and mighty things which thou knowest not."

In other words, the discouraged prophet had his eyes only on the past—he needed to turn them towards the future. His eyes were fixed only on the captivity and sin of his people, they needed to be turned towards the gracious restoration which God would provide. Indeed, like some of us here this morning, his eyes were fixed too much on himself, whereas they needed to be fixed upon God. Jehovah seems to be saying to Jeremiah "Time is not the important thing. The important things are the events which transpire within time. God was saying to him what he needs to say to us, that we are not only to read history, but to be makers of history. God is out there in the infinite future, beckoning us forward."

I had a much beloved teacher in one of my high school classes. When finally the seniors graduated from high school, he said to them, "Young folks, just remember, it is hats off to the past, and coats off to the future!"

"Great and wonderful things thou knowest not", so God says to Jeremiah. And Browning *"The best is yet to be."*

Let us look into a few of the areas where we need to remember this great hope God gives us. First of all there is the Christian church. The poor, tired cynic looks at the Church of our day, disconsolately shakes his head and says "She is all done for. The great days are all in the past." According to him there will be no more banner days of prophecy, of pioneering, of sainthood and martyrdom. According to this pessimist, the great days of missionary outreach, of evangelism, and of moral reform are a thing of the past. The cynic and pessimist has what some one has called "the worm's eye view" of things. All he sees in the future is a big blank, that is all.

One of these pessimists was talking to a friend of mine very much in this vein. My friend said to him "How long has it been since you were in a Christian church, yourself?" The poor chap scratched his head and confessed he had not been inside a church for many years. "Well," said my friend, "it is time you started coming around and looking around a bit. Come around and see what is going on."

I for one believe my friend spoke the truth. The best is yet to be, under God's gracious girding and guidance. The church of Jesus Christ, newly humbled by suffering and persecution, is rediscovering her great treasure. She is rediscovering the power of her gospel;

A PARSON PONDER'S



"I'd like to — but I can't afford it" — replies the preacher who is urged to make sensible provision for the future. It sounds conclusive except that we nearly all manage to buy what we consider to be a necessity.

But the more disturbing factor demands consideration. Do you know what it costs to protect your family? Sometimes it means questioning an axiom to suggest that the report of the high cost is like the rumor of Mark Twain's death — grossly exaggerated.

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Can a preacher afford not to make such a wise investment? Spending money "for that which satisfieth not" deserves the harsh words used by the prophet of old and echoed by the sages of today.

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the power there is in the Lordship of Christ; the power there is in the guidance and leading of the Holy Spirit. Before our very eyes a new unity of spirit is taking place all through Christendom, cutting across the artificial boundaries men have imposed. Yes, the Church of the living God, purged in the fires of suffering and hardship, is girding herself anew under God for a new adventure in missions, evangelism and social service to humanity.

"But", asks someone, "Aren't they sending the missionaries out of Red China and other places?" Yes, you are right, friend, about that. But stop and think: right now the American Board of Commissioners for Foreign Missions is preparing young men and women to re-enter those areas of the world as soon as opening can be made. New frontiers are opening up for the Christian church. Think for a moment how thrilling it is for the Christian psychiatrist and Christian minister to be working side by side, as they often are, for the healing of afflicted minds and souls. We are learning that religion is not like a coat you hang up when you get home from church. It is a seven day a week thing. It is something that applies everywhere, all the time.

Out from the World Council of Churches recently came the words "The winds of God are in our sails."

The same thing holds true with regard to our nation, our America. Often times I have walked the winding streets of old Boston town, where the Founding Fathers walked, and said to myself "I, too, under God am meant to be a pioneer, a builder."

John Quincy Adams used to say that he could not help but feel that a divine Providence had to do with the founding of America. That God had some special mission in store for this nation. Recall how Catharine Lee Bates stood on the top of a great hill somewhere in the Middle West, looking out upon the fruited plains, she conceived those beautiful words we love to sing:

"America! America! God shed his grace on thee,
And crown thy good with brotherhood
From sea to shining sea!"

As I look out on the scene of our nation I can see evidences of moral and spiritual re-birth, taking place right where the cynic and the pessimist shrill their wares of disillusionment. My friends, if we really turn to God in the spirit of repentance, if we really give America over to God, this can be a great era in the life of our nation, and the world.

For one thing, America is undergoing a moral and a spiritual housecleaning, the like of which we have not known for decades. It was long overdue. Our national sins are finding us out. Ugly things have come out into the light where we need to see them. Consciences are being aroused. I for one say it is well that it is so. Let us have *more* Kefauver Committees!

I am proud also to see my country taking her place within the great community of nations. As we worship here today, we men and women and young people, our American sons and daughters are doing their part in Korea under the banner of the United States. Think of that for a moment! Then do not ever talk it down! Political, spiritual, economic isolationism is dead in a world like ours. We sink or we swim together. Someone has said, we have finally joined the human race. That is a harbinger of hope, too, isn't it?

And then, another thing: I believe, all pessimism to the contrary, that bigotry and prejudice, whether of class, religion or race are definitely on the wane. We are coming to see more and more that the test of a man lies not in the color of his skin, nor in the size of his bankroll, but in his native manhood. It lies not in what a man owns or has, but what a man *is*.

How well I remember a day in Brookings, S. D., when I was still a student at State College. President Coolidge was to dedicate a beautiful new library. I can still remember those farmer folk, who had slogged their way through the mud, looking up to the great American. "America" said Calvin Coolidge, is still a young nation. Her frontiers are still largely unexplored, her resources are illimitable. Her's are a people of courage, valor and vision." What was Calvin Coolidge saying but this, "the best is yet to be" and "I will show thee great and wonderful things thou knowest not." Yes, the great days of America, under God, are before her and not behind her!

And now this other thing. If you will wait so, my friends, the best days of *your life* are still ahead of you. Languishing in his prison, Jeremiah was discouraged with himself and with events at large. But God's word caused him to rouse himself, to go out again and take his place in the life of his nation. Then Jeremiah ceased to lament over his situation, and instead praised God for mighty deliverance. He walked the streets of Jerusalem and heard the sounds of music, of joy and of happiness again. "Great and wonderful things!" There is always a tomorrow for the man who will have faith in God. Dare to believe it my friend.

Dr. Harry Overstreet, noted psychologist, says that it is not chronological length of years that matter. It is maturity of mind and soul that is the determining factor in our lives. It is ripeness and fullness of mind and spirit. The future can be as big and promising as our faith, by means of which you lay hold on the sustaining grace of God.

If you are a young person here today, dare to believe that God is still on the throne of His World. Dare to believe that there is a place for you out in that World, and that God has a plan for your life, if you will commit to Him.

If you are here, ripe in years, dare to believe that the best is yet to be for that life of ours. Said Julia Ward Howe "Never fear old age, the sugar of life is at the bottom of the cup."

Donald Hankey, famous Christian soldier during the years of the first World War, used to say to his men at the front before a battle "Remember men, if we come out of this, it's lightly. If not, it is Jesus and the resurrection." And then he would rally his men forward.

A great nursery out at the edge of our city, where I was the other day, looking around a bit, I saw great grown trees, and plants, wait-

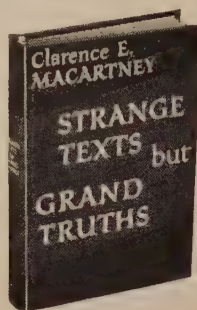


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ing to be transplanted into the welcoming soil of someone's garden. As I looked at them, I could not help but think of life as a garden with beautiful memories in it. Cicero, the great Roman orator, used to say that memories were one of the compensations for old age. Then I was shown some little tiny growing things, or as the poet put it "bright shoots of everlastingness." As I looked at them I could not help but think of them as anticipations of the future. In that garden of life in which you walk there are memories, and they are beautiful, no doubt. But there are also the anticipations, even more beautiful.

Laura Harris Graham has a concluding chapter in her book "Inspirations" which she captions "Eventide in a transitory world." She closes the chapter with an original poem:

There is a thrill of joy as you face the morn,
When the darkness of night is gone,
When you live anew in the glorious peace
And light of eternity's dawn.

As you follow the Saviour who calls you home
With Him to abide for aye
Where sorrows and tears nevermore shall come
And life is a perfect day.

"Great and mighty things which thou knowest not!" "The best is yet to be!"

ILLUSTRATIONS

JOHN H. JOHANSEN

God's Friends

Text: John 15:14—"Ye are my friends, if ye do whatsoever I command you."

The story is told of Tolstoy's early days, how the young count went out of doors from the palace on a bitter morning, and passed the beggar at the gate starved and blue and well-nigh dead with cold and hunger. The young count hastily felt in his pockets, but had no coin with him. He felt to see if he had any piece of jewelry, but he had not even that; and he stood before the beggar fumbling for the gift that he fain would give. At last with a burning face, he said to the poor man, "I have nothing with me, my brother." As he passed an hour later into the palace, he found the beggar at the gates not starved and blue, but warm, glowing and happy. And the young count said, as he heard the beggar's benediction upon him as he passed, "But I gave you nothing." "Yes," said the beggar, "but you called me brother." Love and sympathy that day bridged a social chasm that seemed unbridgable, and that today is what is likely to make a revolution in Russia.

The Cross at The Centre

Text: Gal. 6:14—"God forbid that I should glory, save in the cross of our Lord Jesus Christ."

S. Baring-Gould, author of the great hymn, "Onward Christian Soldiers," was told by a bishop in London that he was wrong in putting into that hymn the line, "With the Cross of

Jesus going on before." It reminded the bishop of the Roman Catholic practice of carrying crosses in processions. The author of the great hymn smiled and said, "All right, bishop, we'll take the line out. Suppose we say instead, 'With the Cross of Jesus left behind the door.'" The bishop surrendered, and the great line is still in the hymn.

Christ the Truth

Text: John 14:6—"I am the truth."

On one occasion Michael Faraday was lecturing before a crowded audience of London scientists on the nature and properties of the magnet, and giving some of his great discoveries, and he concluded with a certain triumphant experiment which awakened the enthusiasm of the house as it had never been before. During the applause the Prince of Wales rose to propose a motion congratulating Faraday. The motion was seconded, and when they turned to look for the hero of the evening he was not to be found. Only a little handful of people knew where he was. He was at the prayer-meeting in that little meeting-house, and he had slipped out as soon as the lecture was over to get away from the applause and to renew his fellowship with God.

Those who wish to lead the intellectual life today need Faraday's Christ. God help us, Christ is not the foe of intellectual activity. There is no truth that is not dear to Him. But what we need is that He should lead us to the feet of God and consecrate all our activities and thoughts there.

*Christ Moravian Church
Winston-Salem, North Carolina*

We Must Have His Spirit

A young Italian boy knocked one day at the door of an artist's studio in Rome, and when it was opened exclaimed: "Please madam, will you give me the master's brush?" The painter was dead, and the boy, inflamed with a longing to be an artist, wished for the great master's brush. The lady placed the brush in the boy's hands, saying: "This is his brush, try it my boy." With a flush of earnestness on his face he tried, but found he could paint no better than with his own. The lady then said to him: "You cannot paint like the great master unless you have his spirit." So it is with us in the church today; if Christians have not the Master's spirit they cannot successfully carry on the Master's work.

Spiritually Homeless

Text: II Tim. 3:7—"Ever learning, and never able to come to the knowledge of the truth."

Recent newspaper stories have told of one, Michael Patrick O'Brien, who got on a ferry boat in Macao, without a passport, and could not get off in Hong Kong. Nor could he get off in Macao when the ship went back to Macao. For weeks he went back and forth between the two cities while his case was huddled between various embassies who called him an Hungarian, an Irishman, or an American.

How many people are there in this world who shuttle back and forth between one opinion and another, spiritually homeless, because they refuse to abandon all earthly citizenships and build their hope on the Lord Jesus Christ. Ever learning and never arriving at the knowledge of the truth, this is the ferryboat upon which men go back and forth in their futile lives because they have refused to own the Lord Jesus.

Churches Doesn't Die Dat Way"

A devout colored preacher, whose heart was glowing with missionary zeal, gave notice to his congregation that in the evening an offertory would be taken for missions, and asked for liberal gifts. A selfish well-to-do man in the congregation said to him before the service: "Yer gwine to kill dis church ef yer goes on givin' 'give! No church can stan' it. Yer gwine ter kill it!" After the sermon the colored minister said to the people: "Brother ones told me I was gwine to kill this church. I kep' a-askin' yer to give! but, my brethren, churches doesn't die dat way. Ef anybody knows of a church dat died 'cause it's been giving too



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much to de Lord, I'll be very much obliged of my brother will tell me whar dat church is, for I'se gwine to visit it, and I'll climb on de walls of dat church, under de light of de moon, and cry, 'Blessed am de dead dat die in de Lord'."

—*Christian Intelligencer.*

Thanks Be To God

Text: James 1:17—"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

King Alphonso V, of Aragon was known as "The Magnanimous" because of his unselfish Christian life. Unfortunately his court did not share his sense of gratitude toward God, and his officials refused to say grace at meals. In order to teach them an object lesson, this Christian king arranged for an elaborate banquet at which, by prearrangement, grace was omitted. After the company was seated, a disheveled tramp, wearing old clothing patched with dirty rags, strode into the palatial dining room, and, without a word to either king or courtier, with no apology for his appearance, sat himself at the royal banquet table. Course after course was devoured ravenously. Finally when he could eat no more he stood and without a word of thanks or explanation to anyone left the room. The royal guests arose in a fury of protest at this discourteous action. They vowed that they would punish the man for it. Alphonso arose and, addressing the knights, said: "You are all very angry, and you are scolding this fellow because of his ungracious and ungrateful behavior. But he has done only once what you do three times a day! In God's sight you must appear less worthy to Him than the beggar appears to me. For when you go to your table every day, you never give a word of recognition to the King, the Father in heaven. And when you are satisfied, you go your way without a word of thanks for the Giver of all good. Do you suppose that God is less angry with your unthankful selves than you are with the ungrateful tramp?" So always the thankless man is found out by his own ingratitude.

Choose Christ Today!

Text: Psalm 95:7-8—"Today if ye will hear his voice, harden not your heart."

On one occasion Dr. John R. Mott was holding a special mission for students at Edinburgh University in Scotland. He presented the students with the claim of Christ and pressed for an immediate decision. One young student was so profoundly impressed by what

he heard that he went to interview Dr. Mott at the close. Dr. Mott spoke to him at some length, and as the student was leaving he said, "Well, Dr. Mott, I will certainly think seriously about what you have said." Mott, with his great knowledge of men, instantly spotted his weakness. Quick as lightning the words flashed back: "Young man, you had better think to a conclusion, and quickly."

And so should we. Choose Christ not tomorrow, nor the day after, but now. "For now is the accepted time; behold now is the day of salvation."

From Faith to Vision

Text: Psalm 40:10—"Be still and know that I am God."

Let us learn to give God time. God needs time with us. If we only give Him time—that is, time in the daily fellowship with Himself, for Him to exercise the full influence of His presence on us, and time, day by day, in the course of our being kept waiting, for faith to prove its reality and to fill our whole being—He Himself will lead us from faith to vision; we shall see the glory of God. Let no delay shake our faith. Of faith it holds good: first the blade, then the ear, then the full corn in the ear.—*Andrew Murray in "The Treasury of Andrew Murray."* (Revell)

No Where To Lay His Head

Text: Matt. 8:20—"... The foxes have holes, but the Son of Man hath not where to lay his head."

Arthur Brittenfield, 64 years of age, unable to pay a \$10.00 vagrancy fine, was tossed into the county jail in Pittsburgh, Tuesday, Feb. 24, 1953, according to UP, Pittsburgh, Feb. 25. The chief of police at nearby New Kensington, Pa., learned of the vagrancy charge and fine, came to the jail and bailed out the 64-year-old Brittenfield, explaining that "he had been looking for Brittenfield for several days to give him a check for \$25,000 a local real estate concern received for the sale of a garage Brittenfield owned."

Ills of the Body Which Man Can Avoid

Text: Prov. 22:3—"A prudent man foreseeth the evil..."

Veterinary authorities report from Des Moines, Iowa, that studies show that more than 100 types of infectious and parasitic diseases can be contracted by human beings from animals. "Some of these are said to be of major importance from the standpoint of public health; topping the list is brucellosis, the

cause of undulant fever in humans. Others are rabies, swine erysipelas, anthrax, hookworm, tularemia, etc."

Ills of the body, they can be detected and avoided, or maybe cured, but what about the ill of the spirit to which our surroundings subject us?

All This—and Heaven Too!

Text: John 17:3—"... that they might know thee the only true God."

If we may believe that we may experience eternal life in foretaste here and now, it is only beyond death, in God's environment that we may enjoy it in perfection. Then knowledge will turn to sight, and in that sight and company of the redeemed will come the full flowering of that life we begin here and now.

My friends, our forefathers thought much about these things. Isn't it time we gave them more attention?

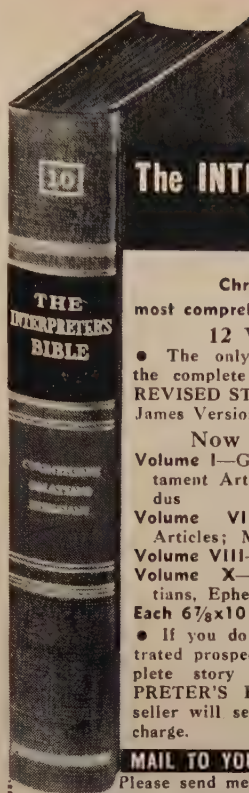
Immersed in the stream of time, busied with "getting and spending" all concerned to build our welfare states and paradises on earth, we need to learn that our highest and holiest hopes lie elsewhere; that even now we may begin to taste that eternal life which God has reserved, in its perfection, for those who love Him, beyond the bourne of death. The secret of it all lies in getting to know God, our Father. We can make His acquaintance through His Son, Jesus Christ, Who as the Father's messenger, walked among us upon this earth, in order to teach us about the Father, and show us the WAY. Is it wise for us to neglect, defer, and put aside the most important invitation to real life that can come to man? Let's think it over; time is running out.—*A. M. Hunter, in Expository Times.*

Dream Years

Mark 10:13-16.—"Suffer the little children to come unto Me."

Pro. 22:6—"Train up a child in the way he should go..."

Said Dr. John R. Mott in a recent statement: "If I had my life to live over again, I should devote my time to the young people between the ages of eleven and sixteen, because the ages from eleven to sixteen are the years of a child's dreams; more things happen between those years to determine their future than in any other period of their lives."—*World Outlook.*



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My Country!

The Internal Revenue Dept. reported recently from Chicago finding a taxpayer more than willing "to contribute to the treasury department."

John Jarecki, collector of internal revenue, said that when the man, who earned \$1,500.00 last year, was informed that he was entitled to a refund of \$100.00, he refused it and sent the bureau an additional \$50.00 check, with this note:

"In view of the war difficulties I feel I want to help my country. Therefore, I waive my right to a refund, and in addition, I contribute this \$50.00."

More people are run down by gossip than by automobiles.



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Thanks to my son, I've become, of late,

A specialist in the art of debate.

Quick to challenge every command,

He has made me adroit in defending my stand.

No matter what I tell him to do,

I must rationalize my point of view.

And so brilliantly do my arguments run

That I dazzle myself—if not my son!

—MAY RICHSTONE in the *Christian Science Monitor*.

BOOKS

KNIGHT OF THE BURNING HEART, by Leslie F. Church. Abingdon-Cokesbury. 185 pp. \$1.75.

Dr. Church in "Knight of the Burning Heart" has given a graphic account of the life of John Wesley. He traces his life from birth to death, noting the various events that influenced him, the epic career that influenced the spiritual life of man. No man in his time or since has so changed the world by his deep devotion, explicit convictions which arose out of his spiritual awakening, and indefatigable labors for the Kingdom.

The book is grippingly interesting. It reads like a book of fiction, it stirs the heart of the reader by the courage and spiritual insight of Wesley. Dr. Church describes the age in which John Wesley was born, the home life and the intellectual curiosity which was aroused by his parents. The book traces Wesley's life to Georgia and then to his conversion which turned out to be a world shaking event. The author in fascinating style builds the historical picture of the gradual and yet steady growth of the Methodist Church.

The titles of some of the chapters are "A Lincolnshire Lad," "Strange Interlude," "The Wonderful Birthday," "The Open Road" and "He Changed England."

Dr. Church has produced a masterpiece in that he has written a book which grips the mind, stirs the heart, and leaves in the thinking of the reader a picture that is not to be forgotten. At the conclusion of "Knight of the Burning Heart" one sees what Christ can do with a consecrated man. This is a valuable book for any person's library.—A. Wallace Copper.

THE PRESIDENTS, MEN OF FAITH. By Bliss Isely. W. A. Wilde. 284 pp. \$3.75.

This handsome little book contains sketches of all the United States presidents with special reference to their religious faith and with interesting personal data on their personalities and family life. Very good reproductions of portraits from paintings and photographs illustrate the text. A table of dates accompanies each sketch and a partial bibliography and index complete the treatment. The author does not seek to criticize his subjects, and his attitude errs on the side of over-indulgence. He treats some of them with more than charity. Evidences of religious faith can be found in every one of these men, though in some the data is scanty. Deists, Free-thinkers, Unitarians have doubtless some faith that can be called religious, and it is upon the whole encouraging to find as much evidence of dependence upon God as is to be found in this long line of presidents. The book is useful for reference to data on the careers of these presidents and also for ready information concerning their personal religious faith.—Paul H. Roth.

THE TABERNACLE OF ISRAEL, by James Strong. Baker. 106 pp. \$1.75.

The author of this work is famous for his monumental volume *An Exhaustive Concordance of the Bible*. As in that exacting treatment, so also in this book he spent many years assembling the data on which the results of his studies are set forth. He first indicates the sources of information concerning the tabernacle in the desert and then provides a discussion of its history, structure, and meaning. The book presents numerous instructive illustrations, explanatory foot-

notes, and a general index. It has special value for courses in Bible in colleges and seminaries. — *E. E. Flack.*

THE BIBLE AND THE COMMON READER. Revised Edition, by Mary Ellen Chase. Macmillan. 325 pp. \$4.

Originally issued in 1944, this work has been revised and brought up to date in bibliography and interpretation. The author is a well-known novelist, the author of *A Goodly Heritage*, *Windswept*, and other popular works. For many years she has been Professor of Literature at Smith College. Her approach to Scripture is not theological but literary and practical. She writes not for theologians but for the common man, as the title implies. The part of Scripture which she selects for comment are choice. — *E. E. Flack.*

TOMORROW IS YOURS. By Orva Lee Ice, Abingdon-Cokesbury. 153 pp. \$2.00.

This is a book for speakers, writers, preachers, and teachers for use in their contacts with young people, written in language of today. Dr. Ice, based on long experience in active pastoral work, weekly radio talks, and author of many articles in nationally known publications, stresses the importance of setting goals and striving to attain them, through the means and challenge of the Christian faith. *Expositor* readers are familiar with the ability of Orva Lee Ice in applying the teachings of Jesus to every-day living, especially in the series of volumes of *The Minister's Annual*.

"Tomorrow Is Yours," a book of twenty brief talks, highlighted with apt and pertinent anecdotes, incidents and quotations, is one to study and use in focusing the attention of youth on the challenge of TOMORROW.

THE GOSPELS TRANSLATED INTO MODERN ENGLISH. By J. B. Phillips. Macmillan. 243 pp. \$2.75.

This presentation of the Gospels in modern English—in the idiomatic language of today—by the author of "Letters to Young Churches," and "Your God Is Too Small," restores the strength and impact of their great message, focuses the meaning of the original authors while affirming it as "good news" for our day.

Each of the chapters on the four gospels is prefaced by the author's notes, helpful in clarifying themes, dates and authorship, and the list of recommended books for further study of the New Testament, following the translator's preface will be added inspiration to one seeking the very essence of Jesus' teaching. A reading of this translation from the *Koine* Greek of the Gospel accounts provides "a new view" of Jesus and His mission among men and a new view sorely needed today by thousands of Christians lulled by familiar and comforting phrases, beautiful to the ear, thus devoid of the lessons-for-living which the Saviour meant to convey to those who claim discipleship under His banner.

HERE IS MY METHOD. Edited by Donald Macleod. Revell. 191 pp. \$2.50.

Nothing is more intriguing than to watch how the other fellow does his work. This is particularly true of the arts where each workman is essentially an individualist, interpreting what he sees, hears, feels, and knows. No greater art exists anywhere than the art of preaching. Every preacher, beyond a given minimum of basic rules, is on his own, working out his message, expounding the truth as God gives him to see it, and preaching Christ as he himself has come

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to know Him. Hence this book on the "Method" of thirteen distinguished contemporary preachers is both timely and provocative.

Editor Macleod includes a wide variety of preachers, many different denominations and methods, and allows each preacher the privilege of explaining how he discovers the "golden ore" and then of demonstrating how he refines and molds it for the edification of God's people.

For the modern preacher who finds himself pressed in on every side and greatly hampered by excessive demands on his time and energy it is a tonic to realize how these outstanding preachers have managed to work and not grow weary in what is certainly the queen of the arts. Perhaps no one method is presented as superior to the others, with the result that every man can take fresh impetus in pursuing his chosen procedure, knowing that if he is diligent and persistent he will surely achieve a good conclusion, to the joy and profit of his hearers. Here is an excellent book for "home" study and stimulation. — *John W. McKelvey*

CHILD ADOPTION IN THE MODERN WORLD, by Margaret Kornitzer. Philosophical. 403 p.p. \$4.50

This is a compendium on adoption. It would be difficult to find in one volume so much diversified information, all of which is vital, on the subject of adoption. The author gives a survey of the problem, the lack of adequate legislation dealing with it up to a few years ago, and the procedure now possible to be followed. The book deals with the human side of adopting children. She answers such questions as: What does it mean to adopt a child? What are the physical, psychological and legal factors to be considered? It shows the reader precisely the things to be done in order to realize the desired goal.

Even though the book is written for the British public the matters of the human aspects are applicable anywhere. The author gives in this volume legal information which is invaluable to officers administering this work. Some of the chapter titles are "The Approach To Adoption," "The Mother's Point of View," "The Legal Process," "Adopting Older Children" and "Some Practical Points."

"Child Adoption in the Modern World" is an unusual book. It deals with an important matter not frequently found on the bookshelf. Yet it contains information so valuable when desired. Not only does the author give us a historical survey of this important matter, but stirs in the reader a deep appreciation of it. — *A. Wallace Copper*.

MAKING YOUR MARRIAGE SUCCEED, by Theodore F. Adams. Harper. 156 pp. \$2.

Theodore F. Adams provides a helpful and stimulating book of insights and admonitions on the happy home and the successful marriage. He writes from the standpoint so often minimized in practice, that of the Christian pastor with literally endless experience in dealing with couples both young and old faced with the problems of home-building. He possesses a savory sense of humor and approaches each chapter with loving understanding and sound common sense.

Twelve chapters and a bibliography of helpful books deal with the whole gamut of human problems and opportunities, from the beginning of courtship to the sunset years of retirement. It is a book for youth and a book for age as well. His discussion of "A House with a Home Inside" and of "Headaches and Heartaches in Marriage" is so thorough-going and worthwhile that no couple, no matter what their age and stage in the business of living, could read it without tremendous profit and blessing.

Certainly here is a book for every Church Library for study and discussion among Young Adult classes and other interested groups within the fellowship of the church. It would be a splendid book to place in the hands of every couple contemplating marriage and the happiness to be found in a Christian home. — *John W. McKelvey*

Listener's Outline

(From page 150)

them? "Ye are the salt of the earth." You are the visible demonstration of what God wants man to be! What a terrible responsibility and what a great opportunity! Filling in, as one walks the streets, visits the home and hospital, talking on the corner, working on community enterprises, the observer's idea of what Christ would be like if he were here today. Everywhere men yearn to see God revealed in the lives of those about us.

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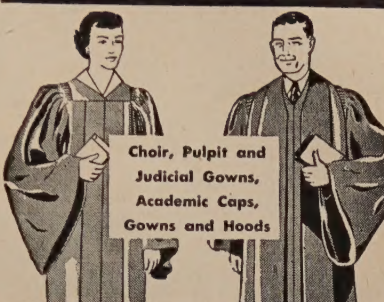
What if some are crucified and hounded for trying to live and act as Christians. Eventually man's spiritual instincts will recognize God in the very lives of those they punished. What if there is a delay of months, years, or centuries before the crucified ones are recognized for what they are? Which is better for the prophet and preacher—to speak and live truth, though the cost be temporarily great, or to speak falsehood, be acclaimed now, and cursed later. Filling in the listener's noblest outline does not always bring immediate rewards, but what servant of Christ would dare do else?

Once Israel awaited a man who would live up to all they knew to be highest and best. When he came he did fill in the outline portrayed by the prophets. "He came to his own and his own received him not." But the way he was received, the way his message and personality were received did not hinder him from proclaiming the details to what all humanity now acclaim as its own conception of what God must be like.

Give the folks what they want to hear? Yes, but be sure to fill in the right outline.

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